

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

SALVATION.

Salvation is an inexhaustible subject, because it is an every-day concern. It is influenced by all our motives and actions, and demands the unremitting attention of every intelligent being. All mankind are struggling for a salvation of some kind—striving to save themselves from some evil present or in prospective. The Prophet Joseph has said that "salvation is being saved from all our enemies," and with this statement all true Saints will concur; nay, for the matter of that, all intelligent individuals will agree with it. But to secure that salvation, more is required than bare concurrence with the truth of the idea. Man has many enemies of various kinds to contend with. Some have certain ones of particular kinds, and others their opposites, while all are subject to general ones, which oppose and bear upon all. The poor must grapple with gaunt and grim poverty, and struggle with, but cannot flee from the giant foe. The rich are led captive in the silken bonds of pride, and scarcely make an effort to free themselves from the insidious captor, the tightening folds sit so gracefully upon them. All have been subjected to the power of sin, and this is the first enemy we have to be saved from, if we desire a permanent and full salvation. The first step towards securing this is obedience to the initiatory principles and ordinances of the Gospel. This the Saints understand and have

acted upon, and thus far are they saved. But the goal is not reached; the coveted prize is not won; the crown we hope for is yet in the distance; and foes spring up like Cadmus' men, and beset our path at every step. Each has to be met; from each have we to be saved, if we gain a full salvation, till the last great enemy, Death, is put under our feet. We have said that salvation is an every-day concern. Whether it is called temporal or eternal, it is so. In fact, the distinction between the two lies only in the words which are merely used to meet our limited knowledge. Every step taken in the heaven-lit path, under the direction of God's Priesthood, has a bearing on the future commensurate with the importance of that step. Whether it be connected with our physical or social condition, or associated with the inner and hidden man, it is alike the same: it is to secure salvation for us to-day; and its bearing upon the future is proportionate with the extent and stability of the salvation secured.

We cannot be saved for the future now; we can only be saved for the present. Thus it is that every day we are required to "live by every word that proceedeth out of the mouth of God,"—that, guided by his unerring counsels, we may be prepared daily to meet, struggle with, and conquer every foe to our peace, happiness, and eternal exaltation.

When we received a remission of our sins, we received only an immunity for the past: the future had to be repented and atoned for, if we would be preserved from the evils which, armed with scorpion stings, spring from their birthplace; else would there be a license to sin. But as it is, the responsibility is multiplied upon those who have once tasted the sweet purity of that fountain which wells up from a consciousness of salvation from the threatened condemnation for the transgressions of the past. It is an axiom that "like causes produce like effects;" therefore the same governing cause which produced for us the first particle of genuine salvation will, if acted upon, secure to us the victory over every enemy till the last great foe lies conquered beneath us. To make this still plainer: It was by obedience to the mandates of heaven, given through the Priesthood, that we obtained the salvation we now enjoy; and it is by continued obedience to the same sacred counsels, given through the same source, that we can secure salvation after salvation, till our joy is full and our exaltation in the eternal worlds obtained. We might have felt ourselves labouring under an accumulated load of misery and guilt; but unavailing would have been all our efforts to obtain release from the crushing burden, had not God in his mercy pointed out, through his Priesthood, a way to cast off the tyrant yoke and empowered them to lead us in paths of freedom and liberty. This is abundantly proved by the fatality of the many abortive schemes invented by man to win salvation for humanity, from the great and growing evils which press down upon it with overwhelming power. The Saints have many enemies peculiar to themselves to contend with. Though saved in a great measure from the superstitions of the Gentiles, yet, while surrounded with them, they are subject to the contumely and persecution of an intolerant bigotry which these superstitions engender. Poverty, too, is a bony skeleton, whose icy clutch is often fastened upon the throats of the Saints, in conjunction with all the suffering and struggling masses. Impure and unholy influences surround them continually, and spread their dimy fascinations over the pathway of the weak and unwary, that peradventure they may be made to stumble and fall. Gentile man-

ners and customs, degrading and dangerous in their very nature, are difficult to throw off, being bound by the strong ties of associations and recollections. And of the vast amount of misery and woe produced by false ideas in the minds of the powerful, speculative villains, hard-hearted and tyrant monopolists and capitalists, beneath whose feet the suffering poor must crouch like the lashed and whining hound, and the thousand-and-one causes that are at work to make life miserable and intolerable, the Saints must necessarily bear their share, while pining under the rotten institutions and organizations which crush and curse the nations of this world. From all these and a host of other enemies we wish to be saved; and that this desideratum may be obtained, we look around us with anxious eye for a means and a place of safety. The numerous plans of men are subjected to analysis and yield us no consolation. We listen with enquiring ear for the melodious voice of some messenger of hope, when a silvery sound, sweet as the bubbling fountain's music to the thirsty, drooping traveller, gently greets our ears in one euphonious word, and *Emigration* cheers our hearts. Again it comes with increasing volume and power, and *EMIGRATION* sends a thrill of gladness through our souls. But now it comes in thundertones, till sleepy professors rouse themselves and look around, while *EMIGRATION* makes us leap with joy.

It is thus that we can be saved from these insidious foes. It is thus that we can secure liberty and freedom—those heaven-born twins of noble worth, and plant ourselves on a soil consecrated to truth and God. The Saints in general feel this—feel that salvation from these potent enemies is needed, and feel, too, that this is the only means by which it can be obtained; but none feel it too deeply. The same prescient wisdom which first unfolded to our view the chart of life's dreary ocean, from the shores of infancy to the haven of endless peace, points warningly to the shoals and hidden reefs which lie in our course—to the angry surge of the wild waves of society stirred by the chaotic and discordant elements which beat upon its bosom—to the dark masses of ominous clouds that loom in the troubled distance, and offers to pilot us to a place of shelter and

safety, where, securely anchored, we can ride out the coming hurricane. Under its guidance we made the first tack in the voyage to eternal life, and under its guidance alone can we hope for a happy and prosperous termination. Every idea, therefore, thrown out by the governing mind of that Priesthood, ought to command our most serious consideration. Every plan suggested or approved by the authorities ought to be faithfully and speedily reduced to practice. Every exertion we are called upon to make ought to be made whole-heartedly and with all our energies, that our individual emancipation may be effected and our salvation more firmly secured. While one enemy remains in our path—while there

is one foe from which we are not saved, our salvation is incomplete. Here are many, powerful in their operations and withering in their effects, from which, by one brave struggle—one noble effort, we can at once and for ever save ourselves. Shall we rest in idle supineness while the prize is within our power to grasp? No. Let every sinew be stretched, every nerve be taxed, and every power be put into full operation, till the object is gained. Then, and even while engaged in the glorious work, the copious blessings of heaven showered upon us will repay an hundredfold all we may have borne in the accomplishment of the task set before us.

S.

THE ESSAYIST.

MAN REQUIRES A RELIGION OF PROGRESS.

In order to reach our subject by its logical connections, let us first make two fundamental statements:—

1st. Man is essentially a progressive being. This fact his every instinct emphatically declares; all experience confirms it, and every development or effort which man puts forth brings fresh evidence to bear it out. This progressive disposition is, strictly speaking, not one of his characters, but rather the basis of all his characters—the under-current of his whole nature.

2nd. Man is a religious being. This is his highest as well as his most primitive character. With this fact is coupled another, which in reality grows therefrom—namely, that man is also a moral being. To consider his religious character apart from his moral one would be improper. Morals are the first-born of religion, and are inseparable therefrom.

Inasmuch, then, as man is in his essential nature progressive, and in his principal character religious, he is therefore a progressive religious being. This is not merely according to the formalities of logic, but also according to intrinsic truth. Out of this fact grows the following great want:—

For the development of his essential nature and to fit his principal character,

man requires a progressive religion. Perhaps, however, to speak more properly would be to affirm that, as a progressive religious being, he should be for ever ascending the scale of spiritual growth; for it is he that advances, and not truth. Truth requires neither to be added to nor moved onward to be perfected, for it is perfect in itself. It is a fact, however, that principles have been arranged into a system by the Great Lawgiver to fit man's conditions and to be as steps for his progressive spiritual nature to mount; and in speaking of the system, it may be said that one truth is higher in the arrangement than another, or this one greater than that, or that one more important, and yonder truth still more advanced. But this distinction depends on the Divine arrangement rather than on any intrinsic difference in the value of truths, for each is perfect in itself, and one is not more perfect than the other. Indeed, when man has reached what is considered the higher truths, or has become possessed of the greater ones, or can use the more powerful ones, the fact in reality is simply that he himself has advanced, become enlarged, and grown powerful. He has reached the higher degrees of his development; his knowledge is increased, his spiritual nature grown, and he is power-

ful because the inherent powers of his mind are brought out and exerted. Nor must it be forgotten that abstract truth is merely the ideal of existence or a simple recognizance of its conditions, stages, methods, and growth, and its qualities, dispositions, capabilities, and forces. Now, God's arrangements answer to those conditions, take being through those stages, point out those methods, foster that growth, deal with those qualities, direct those dispositions, bring out those capabilities, give vent to those forces, and take creation upwards and onwards for ever. This is the character of Divine religion, and it is emphatically a religion of progress.

In proportion as the nature of man is unfolded, his wants will be increased, and therefore no system but a system of progress can meet that nature. Indeed the very unfolding of his being will itself increase those wants, and his very advancement will make it imperatively necessary that he continue to advance higher and higher. No matter how exalted the degree that he has reached, wherever he fixes on a standstill point, danger commences, and the higher the point the greater will the danger be. If he is answering to the laws of his being, he is climbing up an endless ladder where steps and resting-places are to be found, but no final stopping-points. To cease to climb will leave him where there can be

found neither ease nor safety; for above him would rise the infinite heights, and below him a dark abyss. It is obvious that his only safety is to look upwards and climb higher and higher.

We would not, however, be understood that any of the laws of Divine religion ever lose their force, or that the system whose author is the Eternal anywhere needs reforming to fit progressive religious nature. Not one of the steps of the Divine system will need removing, nor one of its laws require to be changed. All that is required is that God should reveal his system and man advance up its progressive steps, and by its aid be sustained in his everlasting ascent. As he advances, he will reach higher degrees and clearer views. Others below him in the scale of progress will be moving in spheres in which he moved, and under laws which were once applicable to him, while in his advanced state he will be moving in the higher spheres and obeying superior laws.

Divine religion is heaven's complete ladder let down to earth for man to ascend to his God, and to follow him wheresoever he goes, and to be truly the disciples of Jesus, the Great Teacher, receiving from him knowledge inexhaustible, and glorious lessons upon creation, redemption, and exaltation, which he will continue to give for evermore.

LANGUAGE AND ITS PROPER USE.

BY ELDER D. BONELLI.

Language is the great representative of the thoughts and emotions which pervade the human heart—the able agent to convey them from man to man, whereby the feelings and proceedings of men are influenced, and many of the events that crowd the path of life produced. In the early ages of the earth's probationary course, a pure and universal language carried the commandments of the great God and the instructions of his representatives unimpaired and in unsullied originality to all the members of Adam's family. But as time advanced, the increasing wickedness of mankind deprived the world of a continuation of that bless-

ing, and the confusion of language, with the subsequent dispersion of mankind over the whole earth, ensued. Language has been moulded into many and various forms since that time, each diverging from the other as the nations did in destiny and accomplishments, until in our time there exists such a disparity in them, that between many of them but little affinity can be recognised.

We, however, look forward to a time when one universal language will again happily the people of God—a time when the ambassadors of Jehovah will issue his mandates and accomplish his designs throughout all his peaceful dominions.

That time is not far distant; but at present we labour under all the disadvantages and obstructions which a difference of languages throws in the way of the progress of a universal cause.

The English language, however, contains a vast variety of words and an admirable adaptation of expression, communicating, when properly arranged, an immensity of thought. It is the language wherein the Prophets of the Lord in the latter days speak, and through the confines of which the Gospel of the Redeemer in its fulness has been committed from the brighter spheres of glory unto man. No doubt it has been chosen for this purpose because of its expressiveness and its adaptation to the feelings of the human soul. We must therefore regret that its powers are seldom realized, and that many individuals do not even aspire to a correctness of expression. This indifference or negligence has a tendency to debilitate the power of communication, impoverish the mind, blind the acuteness of perception, and incapacitate for a due appreciation of the labours of many great spirits who have endeavoured to kindle the souls of their fellow-men with a fervency for the accomplishment of noble works.

A great portion of the inhabitants of this country, to whom few or no privileges of educational accomplishments have been extended, and over whom the force of the common habit of low conversation exercises continually a progress-retarding influence, may to a certain extent be excused, or at least mildly judged, as far as correctness is concerned. But the Saints of God, who enjoy the instructions of a living Priesthood, read the publications of the Church, and begin to comprehend in what way the refinement and elevation of our race have to be achieved, should certainly not only abandon every trace of immorality and rudeness given them by the world in their expressions, but should also aspire to a correctness of language, so that their conversation would ever represent the qualities and superior capabilities of their minds. A decrease of frivolity and jest and an exhibition of a little more dignity and thoughtfulness would certainly conduce to an improvement in the conversation of many among the Saints, and thus promote its value.

The New Testament gives us an idea of the phraseology of Jesus Christ, as far

as the translators have expressed his sentiments unimpaired, and we can there observe and admire the expressiveness of his conversation, the sublimity of thought and wisdom, and the multitude of ideas contained within the compass of a few words. Oliver Cowdery, when describing the interview with the heavenly messenger who restored the Priesthood to the earth, says—

“Earth, nor men, with the eloquence of time, cannot begin to clothe language in so interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy—to bestow the peace—which was contained in each sentence as they were delivered by the power of the Holy Spirit.”

From such passages we can glean the information that neither the Redeemer himself nor other great spirits engaged in his cause aimed at that manner of expression which passes in our day for simplicity, but that their simplicity consisted in communicating the wisdom of heaven in such terms as would least impair the original power and influence thereof and allude to nothing else but that.

The Saints and especially the Priesthood ought to imitate such examples.

We live among a people who are often led by external appearance,—so much so, that eloquence alone will captivate their hearts, even though the subject which it embodies may have little claim upon their approbation. Might we not, then, expect that the great theme of every heart—salvation, which we have to offer to this generation, would claim the attention of a greater portion of the same, if its messengers were endowed with a greater knowledge of the proper use of language? We possess great and important principles, which deserve to be delivered to the human family in all their purity and sublimity, unimpaired by inadequate means of communication, that they may take full effect upon the hearts of many and save them from their errors.

Zion is to be the head of the nations, and we are engaged in her service. Let us, then, cultivate every qualification which will raise her children to supremacy, solicit the guidance of the Spirit of the great work of the latter days in our proceedings, and its superintendence over our labours; then will the time allotted for our probation here be rightly occupied, and we shall worthily serve the cause of righteousness and truth.

HISTORY OF JOSEPH SMITH.

(Continued from page 220.)

[June, 1843.]

Monday, 12th. At the Office, morning and afternoon, and approved of the resolutions of a Court-martial of the Nauvoo Legion, passed June 10, 1843, as follows—

"1. Resolved, that an arsenal be built in the city of Nauvoo, to be located in any part of the city where the Lieutenant and Major Generals may direct, who are also authorized to make or cause to be made a draft of the same, and also to purchase any piece of ground for the aforesaid purposes which they may deem proper.

2. Resolved, that Colonel Jonathan Dunham be and is hereby appointed agent for the Legion, to superintend the business of the building of the aforesaid arsenal, and that he be allowed one dollar and forty cents per day for his services while employed in that business, to be paid out of any money in the treasury not otherwise appropriated; and that he be armourer of said arsenal, when completed; and that he be allowed such remuneration for said services as may be hereafter fixed by law: also that he be required to give bonds to the amount of \$5,000, with approved securities, before entering upon the duties of said office.

3. Resolved, that any constable or collector of fines be and is hereby authorized, if he cannot obtain money, to take property in payment of fines, at a fair valuation, at his discretion, and make returns thereof to the proper officers, as in other cases.

4. Resolved, that Brigadier-General Rich be and is hereby authorized to organize the second battalion, first regiment, second cohort, into a regiment of Light Infantry, to be called 'The Escort Regiment of Light Infantry,' to take place in the second cohort, according to assignment, on parade days, and do such other duties of escort, &c., as may be necessary; and that he organize the first battalion, first regiment, second cohort, into a regiment of Artillery."

About 40 Saints arrived from Peterboro, New Hampshire.

Tuesday, 13th. I started north with Emma and the children to see her sister, Mrs. Wasson, and family, living near Dixon, Lee County.

Elder Woodruff, when going to the prairie with several brethren to fence his five-acre lot, broke the reach of his waggon, and all fell into a pile together.

The wheel fell on his arm and bruised him considerably; but he was able to mend his waggon and continue his journey. After working hard all day, he went to brother Cheney's house to obtain a drink of water, when an ugly dog bit him through the calf of the leg, which made him very lame.

Wednesday, 14th. Business is progressing. Buildings are going up in every direction, and the citizens manifest a determination that Nauvoo shall be built up. The stones of the Temple begin to rise tier upon tier, and it already presents a stately and noble appearance.

The Mississippi has been rising three or four days, and is now three or four inches above high water mark.

Thursday, 15th. We give the following extract from the *Salem Advertiser and Argus*, being an extract from a lecture delivered in Salem by Mr. J. B. Newhall:—

"The Nauvoo Temple is a very singular and unique structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world.

We should like to be in possession of a model of this building, both on account of its great notoriety as being connected with the Mormon or Latter-day Saints' religion and also a work of art.

Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo, the place which for some time past has created more intense interest, perhaps, than any other city, town, or village in the country, if not in the world. But on enquiring for it, we found it had been rolled up and packed away.

He gave a very glowing and interesting

account of this city. The location is one of the most beautiful upon earth, situated upon the Mississippi river, rising in an inclined plane till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery.

His account of the military displays in Nauvoo, where Smith's Legion, as it is called, turns out, is very interesting and exciting. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the Legion. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word, he is a jolly fellow, and according to his view, he is one of the last persons on earth whom God would have raised up as a Prophet or Priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others he is very sociable, easy, cheerful, kind, and obliging, and very hospitable.

We have seen Hyrum Smith, a brother of Joseph's, and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare in this city, in public, that what is recorded about the plates is God's solemn truth.

He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the Prophet come and make us a visit. We very much doubt whether there is a man on earth who would create so much excitement and deep interest, at least for the time being, as the Prophet."

The *Times and Seasons* of this date has the following:—

"The past year has been distinguished by calamities. In some instances the elements seem to have been commissioned to perform the work of destruction to an awful extent and unprecedented severity.

Three of the greatest calamities that have occurred within a century, happened within the short period of 100 hours. The terrible fire at Hamburg, which destroyed 2,000 houses, and nearly \$30,000,000 of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Haytian and Santiago, 60 miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished.

On the very next day, while St. Domingo was yet reeking with the shocks of the

earthquake, and the ruins of Hamburg were not three days' old, a train of cars filled with passengers on the railroad from Paris to Versailles were thrown from the track and set on fire by the engine. Before the passengers, who were locked in, could be removed, 70 of them perished in the flames.

More recently, the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.

In this country, the cities of Portland, New York, Charleston, and Columbia have suffered severely from the same cause.

At one period of several weeks during the year, it was estimated that the loss of steam-boats on the Western waters averaged one a day. In connection with six of the boats, 200 lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities."

Friday, 16th. Judge James Adams wrote by express from Springfield, at ten, p.m., that Governor Thomas Ford had told him that he was going to issue a writ for me on the requisition of the Governor of Missouri, and that it would start to-morrow.

I copy the following from the *Neighbour*:—

"At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona, the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

'We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osino, Cingoli, Macerata, Tolentino, Loreta, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetto (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

2. That all Jews who may possess property either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in or remove their property into any town or district where there is no Ghetto (place or residence for Jews); and that such as may actually be there in conformity to the laws must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

4. That, especially in any city where

there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses or ordinaries, out of the Ghetto.

5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto to travel in the other parts of the State.

After laying down these monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive, and still less to re-clothe with authority, and arm with tremendous pains and penalties, the savage order is issued that these intolerant laws shall be read in each of the Jewish Synagogues. It is added, 'They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 9, 1859.

TO CONTRIBUTORS.—It is now somewhat over a year since most of the prominent Elders and all or nearly all of the old writers for the *Star* emigrated or returned home.

All or nearly all of the *known* talent at that time left and returned to Zion; and particularly was this the case with the literary talent. It was generally believed that but very little if any talent for writing was left in the Mission; and indeed, such may be said to have been the fact, at all events so far as that talent had been developed. We felt confident, however, that there was an abundance of talent of all kinds still left in the Mission, and we determined to bring it out, to develop it, and to put it to use, as well for the benefit of the Elders themselves as for that of the work. We were assured that the Elders were keeping in the background and hiding up their talents, and were perhaps in many instances unconscious of its existence; and, realizing that this was their "day of opportunities," we set ourselves

to work to hunt it up and call it forth, that the Elders might learn their strength and abilities and prepare themselves by study and practice for future usefulness in the Church and kingdom of God. To accomplish this, we determined to throw wide open the door for advancement and encourage the brethren to move forward. In pursuance of this object, we invited and encouraged contributions to the *Star*; and ever since we have had the management and editorship of it, we have devoted a considerable portion of its space and much attention to the favours of those of our friends who have felt disposed to respond to our invitations. Our object was first to benefit and help the Elders to improve, by developing and strengthening their faculties; and secondly, to give variety and add to the interest and usefulness of the *Star*, and, if possible, to create an interest and desire for improvement in the minds of the readers.

We have succeeded to a considerable extent in accomplishing these objects, and we are pleased to find that our exertions in that direction have not been in vain. We are gratified with the readiness with which our invitations to contribute to the columns of the *Star* have been responded to. We are always glad to receive the contributions of our friends, and endeavour to give all a fair opportunity, and, as far our space will allow, grace our columns with their articles whenever it is possible to do so.

We trust, however, that our friends and contributors will pardon us a word of counsel and a few hints for their future guidance.

Our desire to benefit the Elders and Saints and to make the *Star* instructive and interesting still remains, and the same necessity exists for a continuance in our former policy as did for its introduction. We therefore cordially renew our invitation to *all* who have the ability and inclination to send in their contributions for the *Star*, and they shall meet with a fair reception and all the encouragement which we can possibly bestow upon them consistently with the best interest of the cause and character of the *Star*; and we expect those of the Elders whose duty it is to devote their time and talents to the work to be diligent in the discharge of this as in other duties of their calling. We desire, however, to call attention to the following *Hints to Contributors*.

We are at times compelled to delay the appearance of articles in the *Star* for some weeks, owing to our limited space. None, however, should feel discouraged or slacken their efforts because their articles do not appear so early as they expected. Our contributors have it in their power to remedy this themselves in a great measure by writing shorter articles. Very long articles are objectionable for several reasons. They require more space than we can allow them consistently, are more tedious and uninteresting to the reader, and do not allow of that variety which is desirable. Long, dull, and prosy articles are unprofitable. Short, well-written, spirited articles keep up a lively interest in the *Star*, are more profitable to both writer and reader, and ensure an earlier insertion, thereby relieving the anxiety of the writer as to its fate and removing all doubts as to its merits or favourable reception.

Other articles, again, are so badly written that we are obliged to take up time to correct them, and indeed, sometimes to cut out or re-write considerable portions of them. This, of course, takes time, delays their appearance, and gives us labour and trouble. If the brethren really desire to benefit themselves and others, they should *study* and well digest their subjects, and correct, revise, and re-write their articles. The best writers can improve their articles by revision.

Articles should also be written in a plain, legible, and moderately large hand, upon small sheets of paper, the size of a half-sheet of note paper.

There is another class of articles, of which we receive not a few, that we are forced to reject or return to the writer for revision. Like all new beginners, they try to do too much at one time and in one article. They lug three or four subjects into one article, and fly back and forth from one to another, and so jumble them together and mix them up as to render it quite impossible for us to understand or at all make out what the writer would be at, or desires to establish. More especially do these remarks apply to young and inexperienced writers. If the Elders wish their articles to appear and do credit to themselves and the *Star*, they must study their subjects well and arrange their arguments orderly and systematically, give point and weight to them, and render them as clear and lucid as possible and as the subject will allow. This cannot be done without time and study, care and attention. We repeat, Study well your subject, understand it, and then adhere to it; and when you have finished with it, close your article. One subject *only* to any one article is quite sufficient. Let the Elders remember this; and if they are gifted with subjects, let them reserve each for a separate article. We wish to give all the encouragement to our friends in our power; but we are often forced to reject articles or expend more time and labour in correcting them and making them fit and proper to appear in the *Star* than it would require to have written them originally.

We hope that none of our friends will be discouraged and cease their efforts or contributions if an article or two should be rejected. If you have talent, improve it. Try again and again. Profit by the few hints we have thrown out here, and that we may hereafter from time to time present upon this subject, and be humble, prayerful, and teachable, and you will succeed. Many who have failed in first and second attempts have, by perseverance and energy, finally succeeded in their undertakings and become eminent.

CORRESPONDENCE.

INDIA.

Madras, January 22, 1859.

President Asa Calkin.

Dear Sir and Brother,—As it is some time since I did myself the pleasure of writing to the Presidency in Great Britain, I do so now, and give you some information regarding the few that belong to the Church of Latter-day Saints in Madras.

There have been two deaths in this Branch within the short space of ten days — brother Thomas Pierpoint and sister Ann Mills. The first is a native of Lancashire, in England, and the other a person born in this country, but of European parentage. Brother Pierpoint belonged to Her Majesty's 43rd Light Infantry, and died on the 22nd November, at Calpee, 1,168 miles away in the upper provinces of Bengal, and, as I am in-

formed, from disease brought on by a harassing campaign in pursuit of the rebels who have disquieted India for some time. Sister Mills, the wife of Elder James Mills, died of fever on the 2nd December at Paulghaut on the eastern coast, 350 miles from hence. Both, I have reason to believe, were faithful to the end, and I hope you will cause notice to be inserted in an early number of the *Millennial Star*, so that their deaths may be made known to their friends and acquaintances in both England and the United States.

We have had no accessions to the Church since Elder Mills went to Paulghaut about three years ago; but the few that we number in this place rejoice in the truths made known to us in the Latter-day Dispensation. Many of the honest in heart enquire and would obey, had we a delegated agent to bring them

through the first ordinances of the Gospel. On this important subject I addressed President Orson Pratt, while he was in England, and his answer will no doubt be found in the Records of the Office at Liverpool. I verily believe that one or two faithful Elders will do a good work in this benighted land and add materially to the household of our Eternal Father in heaven, more especially since the Drummond Expedition has terminated in the manner it has done.

Imploring the choicest blessings of our Eternal Father on yourself and the brethren labouring in the vineyard of our God,

I remain, dear sir and brother, yours obediently in the everlasting Gospel,

D * * * G * * *

Sarun Field Force, Camp Bettiah,
Bengal, Feb. 2, 1859.

President A. Calkin.

Dear Brother,—It is with feelings of gratitude to my heavenly Father and love to you and the Church that I now take this opportunity of addressing a few lines to you, to let you know that I am still alive and doing as well as I can. I have of late had the pleasure of communicating with brother Smith, which has been the means of great comfort and strength to me. He has kindly sent me some *Stars*, from the 18th Sept. to the 9th Oct., 1858. The instruction contained therein is most cheering to me. They are the first that I have had the pleasure of reading for a considerable period, which makes them the more interesting. Brother Smith has so managed matters that the *Stars* take a circuit of some hundreds of miles. After I have read them, I forward them to brother Douglass, in the 3rd European Regiment, now in Agra. He forwards them (after reading,) to brother Sankey, Dinapore. We pass them on as soon as they have been read, before lending them to others; for, as brother Smith says, "Let the children be fed first."

Douglass gives me some favourable information concerning the Latter-day Work. I had some works belonging to the Church, which I sent him. He circulated them, and it appears that they have done some good. However, I will here give you his own statement. It runs thus:—

"Dear Brother,—I received your letter yesterday, the 18th. I am very glad you did not write before, for I have been undergoing trials for the sake of 'Mormonism;' but the work is onward. The harvest appears plentiful, but there are no labourers. Your pamphlets have done a good deal of good. It took a great deal of watching and prayer for things to be as they are, for they set the Devil mad, and he has stirred up his emissaries; but they are of little avail in the hands of Israel's God. I am glad that you did not write sooner, for your letter or letters might have been torn to pieces."

You see by this that the work is onward. I tell him to hold on to the faith and to walk uprightly in the fear of God. We both earnestly desire the prayers of the Saints that we may be humble and faithful before our heavenly Father, so that at last we may be counted worthy to receive the blessings that are in store for the faithful.

This brother has been a good deal in the field during the past year. Last month, he was the spectator of another horrid sight of mutilated human beings. As for myself, I have not known the comfort of a cherpoy (bed-cot) since last June. I have had a roving life ever since, and, like Douglass, have been the witness of some horrid sights, which I cannot describe. But I am thankful for the mercies of God in sparing me through the hardships and dangers that I have been called to pass through during the rebellion in this country, which I am happy to say is nearly over. It is reported that we shall soon be called to quarters. Dinapore, I think, will be our station. I sincerely hope that this may be the case, for I am tired of such roving. This place is pested with pariah dogs and jackals. Some of the men, when rising in the morning, find themselves minus their boots. It is supposed that the jackals take them. We are now more careful, by putting them under our heads.

I will now close, praying the God of Israel to bless you and your Council in all your undertakings. Brother Douglas desires to be remembered to you and to all the faithful. My love to all in the Church.

I am, dear brother, your humble servant and brother in the Everlasting Covenant,

ONE IN A WOOD.

ENGLAND.—SOUTHAMPTON PASTORATE.

St. Mary's Cottage, Southampton,
March 18, 1859.

President Calkin.

Dear Brother,—I am happy to be able to report favourably to you respecting the work of the Lord in this Pastorate.

Unity, faith, and good works among the Saints are on the increase. The Saints are getting a better understanding of the principle of gathering and of the way by which their deliverance is to be brought about, and they feel determined henceforth to do all they can to help themselves. Baptisms are not of very frequent occurrence, but our meetings are generally well attended by strangers; and it is to be presumed that some of the

seed which is now being sown will fall on good ground and bring forth fruit.

Presidents Hanham, Astle, and Reed, with the Travelling Elders, are one with me, and they are labouring diligently and successfully in their respective fields of labour.

As for myself, I feel desirous to honour my calling, and by the help of the Lord I am determined to do all I can to help to roll on the work of God.

Elder Keaton is still travelling in the Pastorate, and has always been ready render me any assistance that I have required.

Praying that you may ever enjoy much of the Holy Spirit, I remain yours faithfully,

WILLIAM MOSS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 227.)

(From the *New York Daily Times*, March 21, 1855.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with cloths and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrollton. Near Milwaukee, in the State of Wisconsin, ruins

of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; on one of the façades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast; the head is covered in something like a helmet; about the neck is a garment of the skin of an alligator; and over each body is a figure of death's head and bones. At Palenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here,

having an entrance by a portico 100 feet long and 10 feet broad: it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with 14 large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been some 60 miles in circumference, and contained a population of 3,000,000 souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such a temple and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noonday of glory, enjoying all the fruits and luxuries of an advanced civilization. In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 44 acres and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt, hieroglyphics on stone denote remarkable events which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light enliven the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell. We have the same on record of Babylon and Nineveh, of Greece, and Rome, and Carthage. But not the least information have we relative to those who erected these cities—what people, and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architec-

ture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country, at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 1,600 or 1,800 years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The concentric circle of some of these trees—the well-known cycles for a year—have been counted, which showed they were more than 800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion—the seat of an ancient, mighty empire. These facts are opening themselves every day to the eye of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may throw more light on the early history of this remarkable region."

(From the *San Francisco Herald*.)

"Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity, numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half-a-dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sallied out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with

reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far

superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing. Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!"

(To be continued.)

LINES ON THE BIBLE, &c.

Inscribed on Sacred Scripture's page,
'Mongst things which most true hearts engage,
Are God's eternal love and laws
And virtue's triumphs o'er her foes,—
The record how in heaven above
Was framed a wondrous scheme of love,
That spirits born to God on high
Might have a time wherein to try
Their fealty to their Sovereign Lord,
In living by his holy word;
How earth was framed with wondrous skill,
Obedient to its Founder's will,
And spirits in their times came forth
To prove their own intrinsic worth,—
That, clothed in flesh, might learn to be
Acquainted with humanity,—
Through tasting sin's effects, might prize
The blessing which in virtue lies,
And, feeling evil, learn and know
That good must from obedience flow,—
By opposites appreciate
And learn to conquer and create,
For ever cherish truth, and be
As Gods to all eternity.

The Bible in its varied store
Of words and acts in days of yore,
Reveals the wisdom, power, and love
Of him who lives and reigns above;
How mercy in his dealings shone,
When man could not for sin atone;
How opened up a way to rest
For all with sin and grief oppress;
How man rebelled and God forbore,
Till justice would no mercy more;
How vengeance fell with kind intent
To save whoever should repent;
How love and mercy followed still
When man repeating turned his will;
How peace and true salvation flowed
To all who in obedience bowed;
How, in the hour when faith was tried,
The willing heart was satisfied;
How faith and works were ever joined,
And righteousness with glory crowned;
How treasure given sure returned
In blessings or in curses earned;
How heavy retribution fell,
When men were fully ripe for hell;
How Prophets gladly told the plan
Of God's eternal love to man,
Or, filled with pure celestial fire,
Poured forth on sin Jehovah's ire;
How, when their pilgrimage was o'er,
They suffered for the truths they bore,
Endured the tortures planned in hell,
Then left the earth with Gods to dwell.

And Mormon's record, pure and plain,
Though brief, reveals a mighty chain

Sheffield.

Of wondrous acts and wisdom pure—
Of virtue's blessings ever sure;
Of God eternally the same
To all who feared his holy name,—
A sure defence—a mighty tower
To all who trusted in his power;
How angels with the pure conversed,
And principles of life rehearsed;
How sin, and strife, and deadly war
Spread woe and desolation far;
Of Israel scattered, lost, and found;
Of their return, with glory crowned,
And how their Saviour should restore
All things and reign for evermore.

And Enoch's book to mortals brings
A knowledge of eternal things;
The mystery of redemption breaks;
Of wondrous things in plainness speaks;
In glowing language true portrays
The changing scenes of future days,
Down to the time when earth shall be
Redeemed and saved eternally.

And Abraham's book of precious things
A flood of light and glory brings;
Makes known to man how worlds on high
Trace out their orbits through the sky;
How order through creation reigns,
And less or greater still obtains;
How times and seasons roll away
Until submerged in endless day;
How endless increase shall be given
To all who keep the laws of heaven,
Till as the stars or ocean's sand
Their countless sons and daughters stand.

The Book of Covenants Divine,
Like a rich, exhaustless mine,
Abounds with gems of purest light
To show the path from error's night;
And as its pages light the way
To cheer and bless the "sons of day,"
God's wisdom, power, and love disclose
In duties, principles, and laws;
As steps which lead from earth to heaven,
Its precepts are to mortals given—
The echoes of Jehovah's voice,
Brought by the Prophet of his choice,
With promises which cannot fail
For all who rightly would prevail.

And other Scriptures pure and true
Are and shall be brought to view,
And every link of knowledge brought
To perfect those divinely taught:
Yea, every blessing ever given
To bless the sons of God in heaven
On those that overcome shall be
Conferred to all eternity.

WILLIAM CROSBY.

PASSING EVENTS.

GENERAL.—A succession of gales have of late raged with the most destructive fury, causing very extensive havoc amongst the shipping. It is computed that during one week there were no fewer than 300 casualties, some of them of a very lamentable character, and involving serious loss of life: there were at least 20 vessels totally lost. News from India state that the Sepoys continued to surrender, and were generally starving: 7,000 men surrendered in Bareilly alone, 4,000 in Baddon, and 1,700 in Shahjehanpore, Moradabad, and Bijnour. Tranquillity continues to prevail throughout Oude, and the disarming of the province progresses rapidly: up to the 12th instant, 378 cannons and 975,000 arms of all kinds have been collected, while 756 forts have been entirely levelled.

AMERICAN.—News from Mexico state that a battle had been fought near Cordova, and the left wing of Miramon's army was completely routed by the Liberals: Miramon lost 100 men killed, three cannon, 300 muskets, and a large quantity of ammunition: General Degollado was preparing to march on the capital with 10,000 men.

MEMORABILIA.

CALCULATION.—In former times small stones were used as counters: hence the word "calculation," which is derived from *calculus*, a pebble, or little stone.

ATHEISTIC POPES.—It is historically recorded of their "Holinesses" Pope John XVI. and Pope Alexander VI. that they were entire disbelievers in the existence of a God.

POET LAUREATE.—The title of Poet Laureate was formerly given to one whose duty it was to compose birth-day odes and other poems of rejoicing for special occasions on behalf of the monarch in whose special service he was retained.

THE TALMUD.—The Talmud is a collection of Jewish traditions, and comprises the Mishna, which is the text, and the Gemara, which is the commentary, or compilation of opinions of learned rabbins on the traditions contained in the Mishna.

EXTENT OF LAKE SUPERIOR.—Lake Superior, in Canada, which is the largest fresh water lake in the world, is 400 miles long, 140 miles wide, and 792 feet deep: it is 617 feet above the level of the sea, and is supplied by 220 rivers and streams.

"ROBBING PETER TO PAY PAUL."—During the reign of Edward VI., large portions of the lands of St. Peter's at Westminster were seized by the king's ministers and courtiers; but, in order to reconcile the people to the robbery, they allowed some portion of the lands to be appropriated towards the repairs of St. Paul's. Hence the phrase, "Robbing Peter to pay Paul."

LEGISLATION OF SOLON.—The legislation of Solon at Athens comprised the following regulations:—1. Division of the people into four classes, according to property. 2. Offices of state to be filled only by citizens of the first three classes. 3. Nine annual Archons at the head of affairs. 4. Council of 400 chosen annually by lot to debate upon all matters previously to their being submitted to the Commons. 5. To the people was left the right of confirming the laws, electing magistrates, and debating all matters referred to them by the Council. 6. Restoration and renovation of the Areopagus. Solon bound the Athenians by oath to maintain his laws for 100 years,—which, however was not fulfilled; for, on his return to Athens, after an absence of thirty years in visiting other courts, he found most of them disregarded.

PRINCE OF WALES.—The first Prince of Wales of the royal house of England was Edward II. During the reign of Edward I., Llewellyn, the reigning Welsh prince, attacked the English, but was slain in battle. Edward, after subduing the Welsh, promised them a new prince in the place of Llewellyn, but the people declared that they would acknowledge no prince, unless he was a native of their own country. Edward promised that they should have one who had been born in Wales. On their acceptance of this offer and engagement of fealty to such a prince, Edward introduced his own son Edward, who had been born but a few days before in Carnarvon Castle. Though surprised at this unexpected result, the Welsh admitted that the pledge was fulfilled. They therefore acknowledged him as their prince, who, at the death of his father, became sovereign of both England and Wales. From that time, the first son of any British monarch has always been styled Prince of Wales.